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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, MARCH 28, 1901. NUMBER 4

## An Easter Thought.

*****

Death! there is no death, only infinite change,
Only a place of life, which is new and strange.
Life follows life forever!

When this day of our life is done, another shall rise,
Day forever following day, in the infinite skies,
Day follows day, and life follows life forever.

Shall I fear that I shall be changed and no more shall be I?
I who know not what 'tis that I am, to live or to die?
Nay, while God is, I too must be, else too weak were his hand—
There is no death forever!

There is hope, but nothing of fear,
Naught but a patient mind,
For him who waits with conscience clear
And soul resigned
Whate'er the mystic coming change
Shall bring of new and strange,
While God is, I too must be!
There is only change forever!

Take me, oh infinite cause, and cleanse me of wrong!
Take me, raise me to higher life through centuries long!
Cleanse me, by pain, if need be, through aeons of days!
Take me and chasten me, still I will answer with praise—
There is no death forever!
Love lives and is forever!

While God is, I too must be, else too weak were his hand—
Love lives and is forever!

—ARRANGED FROM THE POETRY OF LEWIS MORRIS.

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# UNITY

VOLUME XLVII. THURSDAY, MARCH 28, 1901. NUMBER 4

"Self-Denial Week" of the Salvation Army closed on March 24 and doubtless brought into the general treasury a goodly sum for the various branches of the good work. It is sometimes questioned whether the Army will outlive the Booth family or perish with the unique personalities that created it. Time alone will tell. But the work it is doing now, day by day, is its justification, were it to perish tomorrow. Sufficient unto the day is the good thereof.

---

While appeals still come from suffering Galveston it is to be remarked as very strange that no reference, so far as we know, has been made in any periodical to the striking likeness between the tragedy of "Lost Island" as delineated by Lafcadio Hearn, and the Galveston tragedy. The storm, the terror, the desolation, the after acts of hideous vandalism delineated with such marvelous power by Hearn are repeated by the fate of the gulf city, as if it were the fulfillment of prophecy.

---

Nothing that women have done in the past few years, with all their speeches, pamphlets, societies and lectures, has so exemplified their ability to do, their power to influence and their possibilities for success as the crusade carried on against the tax-dodging corporations by the two fearless school teachers. The complacent stockholder long ago decided to let some one else do his worrying for him; so his interests are put into the hands of shrewd lawyers whose business it is to evade the law when such evasion increases the profits. It reflects no credit upon the men who lost positions because there was no money to pay them, that women should have to investigate the deficit. It causes a thoughtful citizen to wonder if after all we may not find in the American woman a real and active foe to public dishonesty. It is the American home that is the backbone of the nation and it looks as if the American woman will have to become the defender of that home.

---

One of the problems belonging to the "Consumers' League" (and to all humane people) is that of the poor delivery horses that toil early and late in most towns to satisfy the demands of customers who often thoughtlessly order supplies piecemeal and at all hours, instead of condensing their requirements into one or two orders per day. The grocers say they are powerless to prevent. Competition is so keen they have to do as they are asked or lose their customers. Let us all remember that the coffee, which comes all the way from Rio Janiero to our town by steam, comes the last mile or quarter-mile by the exertions of a tired and over worked horse. Let one or at most two trips a day to our house suffice to bring all our supplies. If we "forget" let us, if possible, cultivate our memory by ourselves suffering the inconvenience of our forgetting. It is a hardship to the men who deliver, but they have some recourse. The horse has none, aside from human kindness. Let us think of all the horse has meant in human evolution, and be merciful to man's best friend.

---

Before it is too late, here is a word to the indifferent man and the man who is so absorbed in business that he takes no time to think for himself. There is an issue pending that concerns not so much the political trend of things during the next few years, but the interest and comfort of every man, woman and child in Chicago for the next twenty years. In the blind desire of a man to have his party in power, he must not forget what that party is likely to do for or against the general welfare.

For years the traction companies have been amassing wealth at the expense of tired people who cling to straps for miles. They have cleaned only such portions of the streets as were necessary to carry on their traffic. Our citizens were only aroused to an acting point when it was found that an attempt was being made to secure the control of the streets for a long period of time without the proper return for such use. Instead of giving assurance of fair dealing by offering proper service in return for favors received, the traction interests have learned by experience to rely upon the flexible conscience of the alderman and legislator and a liberal supply of "grease" to secure whatever they want.

Terror and consternation struck the "King Bee" when he found that Chicago had a mayor who stood between him and the monopoly of the Chicago streets.

Such a fight took place during the first term of Harrison's administration as has seldom been witnessed in any municipality, ending in the defeat of one who had controlled the traction interests of Chicago up to that time. This shrewd man saw the futility of fighting the Chicago citizen when he was aroused, so he slipped the reins into the hands of some of his disciples and departed for new fields. This did not end the traction battle. During the next two years fifty-three street car franchises will expire, and as a preparation to met these conditions the street car companies are using every possible means to place in our city council the same old boodle gang that gave them so many favors in past years.

The laboring men of Chicago have been fighting for shorter hours. They do not stop to think that it is not alone the hours given to their work, but the time and strength lost in poor transportation and lack of accommodations.

The intelligent citizen has come to know that the politician is in politics because it pays. It is the motive behind the action that counts. No man has a right to come before the voters of Chicago as a candidate for the mayoralty unless he has behind him the record of deeds accomplished that justify his ambitions.

## The Ascent of Man.

Plato once defined man as a featherless biped, and the cynic Diogenes in derision is said to have plucked the feathers from a cock and sent him sallying down the street with the label tied to his neck, "This is Plato's man." The object lesson serves at any rate to show that Plato's definition was not adequate from either the scientific or the moral point of view.

It may be taking some chances against some other Diogenes to offer as a definition of man that he is a quadruped who has learned to stand upon one pair of feet and so has developed a higher use for the remaining pair. Yet possibly this accords more nearly with modern conceptions of the ascent of man. For man's growth is determined by his resistance of planetary forces that tend to bring him back to the quadruped life. Man's struggle is really a struggle to stand upon his feet. There is amazing prophecy in the word spoken to the old Hebrew prophet, "Son of man, stand upon thy feet and I will speak to thee." The divine message has continuously been coming to man erect, lifting himself up to hear the divine word. In Michael Angelo's great picture on the Sistine ceiling, Adam, at the moment of creation, is represented as prostrate and slumberous. God's finger touches the outstretched finger of Adam and "man wakens to a soul." After that you see him erect.

Now the first evidence of the perpendicular attitude in man is perhaps his capacity for knowledge. At any rate the early religious legends look upn this capacity as something godlike. To eat of "the tree of the knowledge of good and evil" would make one like the gods, and the gods are represented as fearing just that possibility on the part of man. Sin entered the world through knowledge. Nevertheless knowledge has been regarded as a chief sign of man's ascent. Through the intellectual processes of association, memory and reason man builds up a world for himself, the microcosm corresponding more and more closely to the macrocosm. Wisdom has been interpreted in terms of knowledge. Education and culture have been synonyms for knowledge. And when we look back over man's history and scan the field of his intellectual activity, see how he has been gathering the facts of life from every available source, piecing out his finite senses with artificial aids which give him power to penetrate the stars and to explore the hidden secrets of the minutest cell and tissue, when we see him garnering the lore of the ages, building libraries that he may store the world's wisdom and hand it down to his children, we stand fascinated by this human passion to know and we say, "There can be nothing higher than this. It is the very pinnacle of man's ascent."

But we are most certainly at the present time getting this confidence somewhat shaken. It is not quite so evident that "to know" is man's highest capacity. The capacity to achieve is claiming a new place. And it is interesting to trace this capacity to the roots of our physical life. The relation of the sensory and the motor nerves is the clew to the situation. Over the inbound path of the sensory nerves comes all knowledge of the outer world. All impressions of reality find their way to the intelligence along those tracks; and the intelligence immediately issues orders over the motor nerves for something to be done. Impression always has expression as its completing half. If knowledge does not issue in doing, then knowledge itself is crippled and shorn of its own significance.

We are becoming more and more alive to the mutual relation of these two things. In the field of education perhaps the interest is most intense. It is said that we have identified education too much with the attainment of knowledge; that culture is regarded a badge of distinction, something that sets a man apart from his fellows and puts him above the greater number of its activities. It is claimed that the special trend of education in this direction had its beginning for the modern world in the Renaissance with its discovery of the classic literature that had so long been buried from man's sight; that the new hunger for this uncovered treasure was at once the impulse and the test of education. But the real test of education and culture, it is further said, is what will most surely put one into effective "motor-relations" with life. The "new-education" has its roots in this conviction and the truth involved is certain to find embodiment in the practical art of education however many be the missiles which objectors hurl at the heads of pedagogical reformers. The progress of any real thing was never stayed for long by calling it a "fad" or a "freak" or any other ill-sounding name.

But this principle has applications that reach beyond any immediate theory of education. If the "motor-reaction" is the unit idea, the root-principle of our life and of our relation to the world, then the real ascent of man, his growth in character and worth, is step by step determined by the way in which he makes his motor-reactions upon life. Prof. James is one of those who have given us the physiological formula and interpretation of this law of life, but the apostle James gave a very sagacious application of the same law nineteen centuries earlier when he said, "If any man be a hearer of the word and not a doer, he is like a man beholding his natural face in a glass, for he goeth his way and straightway forgetteth what manner of man he was." The real determination and revelation of character is found in the impact which each of us makes on his world. The old doctrine of faith and works, when interpreted into terms of sensory and motor activity, gets a new and fruitful meaning; and the relation of each to the other becomes evident.

In the large realm of life, it is not knowledge and information and culture that count, nor zeal and activity and deeds that count, but the union of the two, the interpretation of the one by the other. The reformer is the constant rebuke to the mere dreamer, to the idle dilettante in letters, in art, or in religion, but no one more than the reformer needs the calm that comes from the reflective view of life, the perspective of history, the sense of the value of time. To do things, to achieve, to get into "effective motor relations with life"—this is indeed the vital message of today; but it implies a response to that other half of life which without it is impotent and dead. And the blending of the two determines the ascent of man. F. E. D.

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"That's the way it goes; you do it easy if you have to."—*Lincoln.*

## The Saving Point of View.

We live in a world of things that are—a world of facts. There is no other world for reluctant or dissatisfied persons. We cannot conceive of a fact that is fact when viewed by a chemist and not fact when viewed by a poet; a truth that is true in geology but false in theology. The things that are—simply are. They may appear to be to all, to few or to none. The new star which has just appeared in our zenith, had existence, of course, long before we saw it. When its light, traveling at the rate of 186,000 miles a second, impinged upon our retina, then we first became aware of its existence. The five hundred hitherto unknown stars that have been quite recently discovered and catalogued at the Lowell observatory in Flagstaff, Arizona, neither telescope nor astronomer gave them existence, nor would it have affected their serene highnesses had telescope and human eye never been. These stars were; and when one man mastered the requisite point of view and ability to observe, he saw that they were. We may see that they are, if we will achieve his point of view and his powers of observation. And for each man so doing one more bit of territory is personally conquered and annexed out of the vast and unfamiliar universe of the things that are. The ostrich which, when pursued by danger is said to bury its head in the sand, thus abolishes for himself the point of view which reveals the danger. Something like this is possible to all of us as a means of escape from the consciousness of unwelcome facts. But the facts! they remain facts just the same; and when we laugh at facts surely they must laugh back in their comfortable supremacy over our very comic rebellion.

It is well for us to let this thought take hold on us: that what is, is; and that while there are many things besides unseen stars that are relatively unimportant for us to take cognizance of, it is of the first importance, within the area of practical life, for us to achieve the point of view which reveals things that are, as they are, in the proportions and relations that are. For surely so long as we cannot abolish facts and are subject to them, it is wisdom to know them and to adapt ourselves to them. A pilot may think it highly desirable that there should be no rocks in the mouth of the Golden Gate, and decide to act upon that supposition; but the fateful rock sends the ship and its human freight to the depths. A new religious cult may hold it an ideal condition that there should be no such facts as disease and death, and declare these facts to be illusions of mortal mind. But, so far as my personal observation goes, Christian Scientists succumb to the grip and die of consumption, cancer, paralysis and pneumonia exactly like other people. A man may spend the years of his youth in one vast outrage upon body, mind and soul; and fancy that his later life can claim amnesty for his early sins. But when the body ages before its time and when he wants to think the thoughts and feel the feelings of a pure man and a gentleman—and cannot! then he knows that facts are facts and that facts bear fruit after their own kind. So, for our own safety, physical and spiritual, we need to see things as they are.

This is the one aim of science, and it throws light upon the remark of Mr. Huxley that "science is trained and organized common sense"—nothing more.

And the first effort of that trained and organized common sense we call science is to master the best point of view—in other words, to build as good a working hypothesis as possible out of facts already known and tested and, standing upon this vantage ground, to survey and interrogate facts yet unknown.

Now surely a like common sense should be brought to bear upon life. We all have a philosophy of life, though we may call it by no other phrase than "our way of looking at things." That is just what it is. That is also just what the philosophy of evolution and of all the sciences amounts to. And anybody's way of looking at things depends mainly upon the way he looks. Science is trained and organized common sense looking from the highest look-out to be had. And that is precisely what our philosophy of life ought to be; and that is the saving point of view.

To help the world's progress means, almost wholly, to help men and women (and, above all, children) to better points of view. The scientist, the teacher, the statesman, the preacher, the philanthropist—what other work has he comparable with that of leading others to where things hidden are revealed? To the end that we may best adapt ourselves to our surroundings, which makes for present good; and to our ideals, which makes for progress: the statics and the dynamics of human welfare.

Doubtless the most needful and the most difficult view point is that in which we fairly look, "not every man upon his own things, but every man also upon the things of others." In Stockton's story "The Great Stone of Sardis," when the commander of the polar expedition announces that he has at last found the lost route by which they may return as they came, Mrs. Block exclaims: "Now, perhaps, I'll find my shoes." What could be more exasperating! And yet one doesn't have to go to the North Pole or to fiction to find examples of complete abandonment to the selfish point of view. "How would a general European war affect my business?" muses the merchant over his morning paper. "How would this action affect the next election?" inquires of himself the senator or the alderman who is importuned to vote for some measure for the public good. "How will my adherence to this principle affect my social standing?" ponders the woman who is asked to give testimony to a righteous conviction. "How will my congregation bear this truth?" asks the preacher of his hesitating heart.

The world is not saved by such as these, however plentiful. They act as breaks to keep the world from running headlong to salvation, so there might be nothing for the next generation of martyrs to do!

Time holds terrible revenges on those who fail to achieve something of the unselfish point of view. How shall we ever be happy as life changes or takes away the things we so rejoiced in—youth, strength, hope—if we have not learned to look with happiness upon the happiness of others? We make a great mistake if we think that generosity of spirit is something that must be cultivated for the pure sake of others. If to see all the stars is better than to gaze only at those above

your own roof; if our thronged streets are better than the solitary footpath of the hermit; if life is meant to be anything to those who have outlived youth's heat and illusions—then it is the generous heart that inherits the fulness of the kingdoms of the earth—sharing the joys and successes of many, triumphing in the world's progress, swelling with the tides that rise in the rising fortunes of the race, and even in the shadow of dissolution viewing the Promised Land that others shall inherit and breathing a sigh of content!

It is such as these who remain forever young, because they have not cut themselves off from the perpetually enriching currents of the common life; as the bay that lies open to the ocean receives its tides and freshens every day; while the bay that chokes up its outlet to the ocean, stagnates, dries up and destroys itself.

Someone has said that in youth one must guard against passion; in middle life against avarice; in old age against selfishness; but are they not all stems from the one root? and do we think that if we have lived a selfish life till sixty it will then be easy to become self-forgetting and lovely? No, for the sake of others and for the sake of self we cannot too early achieve the view-point and the state of feeling which can honestly say:

"Whatever be my chance or my mischance,
What benefits mankind must glad me too."

C. J. B. C.

## GOOD POETRY.

**This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.**

RICHARD WATSON GILDER.

Born at Bordentown, N. J., Feb. 8, 1844. Studied at Bellevue Seminary in his native town, and served in Landis's Philadelphia Battery during the Confederate invasion of Pennsylvania. Editor-in-chief of *Scribner's Monthly* (afterwards the *Century*); a sincere humanitarian, and a prominent figure in movements for social and political reform.

### Easter.

I

When in the starry gloom
They sought the Lord Christ's tomb,
Two angels stood in sight
All dressed in burning white
Who unto the women said:
"Why seek ye the living among the dead?"

II

His life, his hope, his heart,
With death they had no part;
For this those words of scorn
First heard that holy morn,
When the waiting angels said:
"Why seek ye the living among the dead?"

III

O, ye of this latter day,
Who journey the salfsame way—
Through the morning's twilight gloom
Back to the shadowy tomb;
To you, as to them, was it said:
"Why seek ye the living among the dead?"

IV

The Lord is risen indeed,
He is here for your love, for your need—
Not in the grave, nor the sky,
But here where men live and die;
And true the word that was said:
"Why seek ye the living among the dead?"

V

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said:
"Why seek ye the living among the dead?"

### The Sonnet.

What is a sonnet? 'Tis the pearly shell
That murmurs of the far-off murmuring sea;
A precious jewel carved most curiously;
It is a little picture painted well.
What is a sonnet? 'Tis the tear that fell
From a great poet's hidden ecstasy;
A two-edged sword, a star, a song—ah me!
Sometimes a heavy-tolling funeral bell.
This was the flame that shook with Dante's breath;
The solemn organ whereon Milton played,
And the clear glass where Shakespeare's shadow falls:
A sea this is—beware who ventureth!
For like a fiord the narrow floor is laid
Mid-ocean deep to the sheer mountain walls.

### Because the Rose Must Fade.

I

Because the rose must fade,
Shall I not love the rose?
Because the summer shade
Passes when winter blows,
Shall I not rest me there
In the cool air?

II

Because the sunset sky
Makes music in my soul,
Only to fail and die,
Shall I not take the whole
Of beauty that it gives
While yet it lives?

III

Because the sweet of youth
Doth vanish all too soon,
Shall I forget, forsooth,
To learn its lingering tune;
My joy to memorize
In those young eyes?

IV

If, like the summer flower
That blooms,—a fragrant death,—
Keen music hath no power
To live beyond its breath,
Then of this flood of song
Let me drink long!

V

Ah, yes, because the rose
Doth fade like sunset skies;
Because rude winter blows
All bare, and music dies—
Therefore, now is to me
Eternity!

"The minute a man stops looking, for trouble happiness'll look for him."

"In the end the only realities are God and love and Heaven."

"Goin' off somewheres, Bill, dunno the way neither; dunno if its east, er west, er north, er south. er road er trail. But I ain't afraid."

*Eben Holden.*

## The Constitution and Inequality of Rights.

*By Edwin Burritt Smith. Reprinted by permission, from the Yale Law Journal for February, 1901.*

That the United States may acquire territory, as raw material for future states, is unquestioned; that the United States acquired whatever title Spain then had to Porto Rico and the Philippines, by the treaty of Paris, is conceded. What is disputed is the novel claim that the United States may adopt and enforce, in the government of these islands, the principle of inequality of rights. All our prior acquisitions of territory were sought for settlement by our people, to become the home of our institutions, to expand the domain of equal rights, to enlarge the area of constitutional liberty.

A vision of equality of rights was the inspiration of our national life. The immortal declaration that all men are created equal—that they are endowed by the Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness—fitly expressed the ideal of democracy. To achieve this ideal we have striven for more than a century. In its pursuit we have organized, established constitutions, legislated, administered.

The great purpose of the Constitution was to establish equality of personal rights. To this end it commands that commerce be free and its necessary regulations uniform throughout the United States. Authority to tax rests upon representation. Congress may lay and collect taxes, duties, imposts, and excises; but taxes must be accorded to population, and "all duties, imports and excises shall be uniform throughout the United States." All exports are exempt from duties. Laws affecting naturalization and bankruptcies must be uniform. All enjoy the privilege of the writ of *habeas corpus,* and are alike protected from bills of attainder and *ex post facto* laws. All are to be mere citizens, free from the overshadowing influence of a nobility. The revenues of the people may be drawn from the public treasury only by means of appropriations made by law. The courts exist for all, including even aliens, without discrimination. All, when charged with crime are alike protected in their right of trial by jury where the crime was committed. The citizens of each state are entitled to all the privileges and immunities of citizens in the several states. Nothing is supreme but the law of the land.

Such, in substance, was the Constitution as first adopted. It contemplated a government of uniform laws over citizens possessing equal rights. Even its guaranties were not accepted as adequate. The victors in a struggle of a thousand years against arbitrary power were unwilling to leave anything to implication. The people demanded that the results of that struggle should be embodied in their fundamental law. Hence the Bill of Rights was at once added by amendment. Thus, by the amended Constitution, all white men secured freedom of religion; freedom of speech; freedom of the press; freedom of assembly; the right of petition; the right to bear arms; the right to be secure in their persons, houses, papers, and effects; the right of trial by jury in criminal proceedings and in suits at common law; exemption from prosecution for infamous crimes unless on presentment or indictment of a grand jury; security from being placed twice in jeopardy for the same offense; security from being required in criminal causes to be witnesses against themselves; the right of speedy and public trial by an impartial jury in all criminal prosecutions within the state and district where the crime is committed; the right, when charged with crime, to be informed of the nature and cause of the accusation, to be confronted with the witnesses for the prosecution, to have compulsory process to compel the attendance of witnesses in their favor, and to have the assistance of counsel for their defense; freedom from excessive bail, from excessive fines and from cruel and unjust punishments; freedom from the taking of private property for public use without just compensation; and freedom from deprivation of life, liberty, or property without due process of law.

Even this inventory of personal rights, each term of which is the title to a chapter in the story of constitutional liberty, was not regarded as inclusive. The Ninth Amendment states that "The enumeration in the Constitution, of certain rights shall not be construed to deny or disparage others retained by the people." Still the ideals of equality and of government by consent were but imperfectly realized. Human slavery, a monstrous anachronism, survived to give the lie to our fair professions of equality. A people that had renounced the institutions of king and nobility could not long look upon slavery without moral disquietude. Having escaped an aristocracy, they could not long tolerate slavery. The noble vision of equality of rights vouchsafed to the fathers inspired their children to strive for its realization. The revolution witnesses what the fathers dared that they might set up the ideal of equality. The mighty tragedy of civil war forever records what their sons suffered to realize that ideal.

The revolutionists at the outset declared their splendid vision of equality of rights. In their hour of triumph they paused to set up a tabernacle to liberty, to record in the people's grant of power to a government expressive of their authority the personal rights already won. In their hour of triumph the victors of 1865 placed in the Constitution new guaranties of equality.

The Thirteenth Amendment declares that neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. The Fourteenth Amendment makes all persons born or naturalized in the United States citizens thereof and of the state wherein they reside. It also provides that no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor deprive any person of life, liberty or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws. The Fifteenth Amendment declares that the right of citizens of the United States to vote shall not be denied or abridged on account of race, color, or previous condition of servitude.

The Constitution of the fathers established the equality of white men. The great charter of liberty, as it came from the furnace of civil war, proclaimed equality for all men irrespective of race or color. Thus equality of rights, the ideal of the Declaration, became the achievement of the Constitution. Thus a lofty sentiment was realized in the fundamental law of the land.

The events of two years have brought us some grave questions. Shall the evolution of American liberty be reversed? Shall the movement, begun by the adoption of the Constitution and continued in unbroken progress in its amendments, be stayed? Shall we no longer interpret the Constitution in the terms of liberty? Shall the President and Congress govern men without their consent? Shall the representatives of a free people act for others than those represented? Shall the creatures of the Constitution exercise any power anywhere outside and in disregard of its limitations? Shall we make rights a mere matter of might and locality? Shall we make inequality of rights by amendment or evasion of the Constitution, lawful under the American flag?

The "grave departure from right principles" which gives rise to these inquiries is not a mere remote possibility. The executive and legislative branches of the government have done and are doing their utmost to

make it an accomplished fact. It is the essence of the Porto Rican legislation. It lies at the bottom of the administration's Philippine policy. Thousands of lives have been sacrificed and hundreds of millions of the people's earnings squandered in its pursuit. A vast naval and military establishment, one of the costliest in the world, is being provided by a perversion of constitutional powers as a means for a career of conquest. Each step is accompanied by an apology coupled with a protest that it does not involve the next. To-day the President, backed by the Congress, stands at the bar of the Supreme Court demanding complete exemption from constitutional control in the government of the territories of the United States and in the acquisition of unlimited possessions for other than constitutional purposes. This demand if granted, means equal rights for all under the Constitution while within the states and inequality of rights for all under a congressional absolutism when outside the states.

The Secretary of War, in his report for 1899, says:

I assume * * * that the United States has all the powers in respect of a territory it has thus acquired, and the inhabitants of that territory, which any nation in the world has in respect of territory which it has acquired; that, as between the people of the ceded islands and the United States, the former are subject to the complete sovereignty of the latter, controlled by no legal limitations except those which may be found in the treaty of cession; that the people of the islands have no right to have them treated as states, or to have them treated as the territories previously held by the United States have been treated, or to assert a legal right under the provisions of the constitution, * * * or to assert against the United States any legal right whatever not foun din the treaty.

*The Outlook*, a leading exponent of the new policy, declares that the United States "must take such place as its position, its character and its powers entitle it to assume among the nations of the earth; . . . . that it ought not to confine its interests or limit its duties by any geographical consideration whatsoever; that it ought to share with the world powers in the government of the world."

These quotations fairly represent the thought and purpose of those who would reintroduce into our system the doctrine of inequality of rights. True, they have again and again irrelevantly declared it to be their intention to exercise absolute power over the inhabitants of the ceded islands in a spirit of subjective benevolence. Thus, Secretary Root, in the report above quoted, adds:

The people of the ceded islands have acquired a moral right to be treated by the United States in accordance with the underlying principles of justice and freedom, which we have declared in our constitution, which are the essential safeguards of every individual against the powers of government, not because those provisions were enacted for them, but because they are essential limitations inherent in the very existence of American government.

Mr. McKinley himself continues to make profuse though vague promises in recognition of what Mr. Root concedes to be the "moral right" of the Filipinos to be treated by the United States in accordance with the principles of justice and freedom. From his early promise of "a government which will bring them blessings" down to the recitals in his last annual message these new "wards of the nation" may read of "the benefits of liberty and good government" which he says shall be theirs "in the interests of humanity," of the moral rights which by grace they are to acquire. By military order, through the Secretary of War, he exhorts his present Philippine commissioners to "bear in mind that the government which they are establishing is designed not for our satisfaction, or for the expression of our theoretical views but for the happiness, peace, and prosperity of the people of the Philippine Islands."

Mr. McKinley, by the same order, declares it to be his paternal will that—

the people of the islands be made plainly to understand that there are certain great principles of government, which have been made the basis of our governmental system, which we deem essential to the rule of law and the maintenance of individual freedom, and of which they have, unfortunately, been denied the experience possessed by us; that there are also certain practical rules of government which we have found to be essential to the preservation of these great principles of liberty and law; and that these principles and these rules of government must be established and maintained in their islands for the sake of their liberty and happiness, however much they may conflict with the customs or laws of procedure with which they are familiar. * * * Upon every division and branch of the government of the Philippines, therefore, must be imposed these inviolable rules:

That no person shall be deprived of life, liberty or property without due process of law; that private property shall not be taken for public use without just compensation; that in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have compulsory process for obtaining yitnesses in his favor, and to have the assistance of counsel for his defense; that excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted; that no person shall be put twice in jeopardy for the same offense, or be compelled in any criminal case to be a witness against himself; that the right to be secure against unreasonable searches and seizures shall not be violated; that neither slavery nor involuntary servitude shall exist except as a punishment for crime; that no bill of attainder or ex-post-facto law shall be passed; that no laws shall be passed abridging the freedom of speech or of the press, or the rights of the people to peaceably assemble and petition the government for a redress of grievances; that no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof; and that the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed.

These representative citations are here given to exhibit the spirit in which it is proposed to bestow what is called "good government" on all citizens of the United States while outside the states. Upon them as "wards of the nations," are to fall by grace selected "moral rights" in name akin to some of the equal and inalienable rights of citizens while within the states.

Mr. Hoar has made final answer to the proposal to bestow upon these new "wards" by grace some part of what is the right of every free man. In his great speech of April 17th in the Senate, he says:

Our imperialistic friends seem to have forgotten the use of the vocabulary of liberty. They talk about giving good government. * * * Why, Mr. President, that one phase conveys to a free man and a free people the most stinging of insults. In that little phrase, as in a seed, is contained the germ of all despotism and of all tyranny. Government is not a gift. Free government is not to be given by all the blended powers of earth and heaven. It is a birthright. It belongs, as our fathers said, and as their children said, * * * to human nature itself. There can be no good government but self-government.

Whence comes the authority of any man, or group of men, to select from and quarry out of the Constitution rights for gracious bestowal on the people of the territories and islands of the United States? By what warrant does any man or group of men, in America, presume to make of the inalienable rights of free men a mere question of might, only a matter of locality? Whence does any man, or group of men derive authority to place limitations on the application of the Bill of Rights, to deny equality of rights under the Constitution of the United States?

Those who in our time profess inherent authority to make of liberty itself a gift to other man now come, as tyrants have ever come, with honeyed words upon their lips. If we may credit some fine professions now current in high places the denial of equality of constitutional rights to the people of the territories and islands of the United States is merely to clear the way for the bestowal of analogous "moral rights" at such times and in such doses as the donors in their superior wisdom deem the donees strong enough to bear. Equality of rights is not denied to the inhabitants of the Spanish islands in order by grace to bestow upon them the immunities and privileges enjoyed under the consti-

tution by the citizens of the states. On the contrary, equality of rights is denied in order that the president and congress may govern the people of these islands by power as absolute as is anywhere known. Indeed, Mr. Root, as we have seen, declares that the United States (meaning the president and congress) have all the powers which any nation in the world has in respect to acquired territory. That is, they may govern it by power as absolute as that wielded by the Russian czar.

Note carefully the studied omissions from Mr. McKinley's expurgated version of the bill of rights set out above. By these omissions the Filipinos are denied many of the most sacred rights of free men. They may be taxed without representation and without regard to uniformity. Their revenues may be expended without authority of public law. They are denied the right to bear arms. They are denied the right of trial by jury in criminal proceedings as well as in suits at law. They may be prosecuted for infamous crimes without presentment or indictment of a grand jury. The speedy and public trial which is promised may be by court-martial ordered to sit anywhere, however remote from the place where the crime was committed. The privilege of the writ of *habeas corpus* is denied. There is for them no equal protection of the laws.

Even the "moral right" of the new "wards of the nation" to be treated in accordance with the principles of justice and freedom is, it seems, subject to important and wholly arbitrary limitations. The power to bestow involves the power to deny. The power to grant involves the power to withdraw. What may be granted or withheld may be withdrawn or abridged.

The policy thus disclosed and now applied offers to the inhabitants of the ceded islands no shield but benevolence against wrong, no constitutional protection, no hope of liberty. It seeks by force to establish government without consent, taxation without representation, tyranny by the crowd. It means the government of men by arbitrary power. This is imperialism.

The novel assumption that mere agencies of costitutional government may exercise powers beyond the domain of the constitution, and the proposal by this means to reintroduce into our system the principle of inequality of rights, must now meet the scrutiny of the supreme court of the United States. That great tribunal has again and again treated the constitution as applicable to the territories, and therein applied it for the protection of personal rights. Chief Justice Marshall himself has defined the term "United States" to be "the name given to our great republic, which is composed of states and territories." (*Loughborough* v. *Blake,* 5 Wheat., 315-317.) The court, in deciding that duties collected in California after its cession to the United States and prior to the establishment therein of a collection district were not illegally exacted, held that: "By the ratification of the treaty California became a part of the United States"; that commerce "became instantly bound and privileged by the laws which congress had passed to raise a revenue from duties on imposts and tonnage"; that "the right claimed to land foreign goods within the United States at any place out of a collection district, if allowed, would be a violation of that provision in the constitution which enjoins that all duties, imposts and excises shall be uniform throughout the United States"; that "there was nothing in the condition of California to exempt importers of foreign goods into it from the payment of the same duties which were chargeable in the other ports of the United States"; that "the ratification of the treaty made California a part of the United States, and that as soon as it became so the territory became subject to the acts which were in force to regulate foreign commerce with the United States." (*Cross* v. *Harrison,* 16 How., 164, 198.)

A distinction, often overlooked, lies between personal and political rights. Congress possesses the same general powers, subject to like limitations, over the territories and their inhabitants that it possesses over the states and their inhabitants. In addition to these general powers it possesses in the territories the same powers, subject to like limitations, over local affairs as the states possess over local affairs. Thus congress holds in the territories the sum of national and local legislative powers, subject to the limitations of the constitution.

The supreme court as late as 1884 said:

> The personal and civil rights of the inhabitants of the territories are secured to them, as to other citizens, by the principles of constitutional liberty which restrain all the agencies of government, state and national; their political rights are franchises which they hold as privileges in the legislative discretion of the congress of the United States.—Murphy v. Ramsey, 114 U. S. 15.

The court, in pursuance of this distinction, has held that "the provisions of the constitution relating to trials by jury for crimes and to criminal processes apply to the territories of the United States" (*Thompson* v. *Utah,* 170 U. S., 343, 346; *Callan* v. *Wilson,* 127 U. S., 540); that congress in legislating for the territories and the District of Columbia is subject to those fundamental limitations in favor of personal and civil rights which are formulated in the constitution and its amendments (*Mormon Church* v. *United States,* 136 U. S., 1; *McAllister* v. *United States,* 141 U. S., 174; *American Publishing Society* v. *Fisher,* 166 U. S., 464, 466); and that the United States, upon "acquiring territory by treaty or otherwise, must hold it subject to the constitution and laws" (*Pollard* v. *Hagan,* 3 How., 312).

When it is said that congress has absolute power to legislate respecting the territories of the United States, what is meant, as we have seen, is that congress holds the sum of national and local legislative powers in respect of such territories. It may do in a territory, in addition to what it may do in a state, what the people of a state acting through their general assembly may do in that state. The supreme court has held that the form of government to be established in a territory rests in the discretion of congress,

> acting withi nthe scope of its constitutional authority, and not infringing upon the rights of persons or rights of property of the citizen. * * * The power of congress over the person or property of a citizen can never be a mere discretionary poyer under our constitution and form of government. The powers of government and the rights and privileges of the citizen are regulated and plainly defined by the constitution itself. And when the territory becomes a part of the United States the federal government enters into possession in the character impressed upon it by those who created it. It enters upon it with its powers over the citizen strictly defined, and limited by the constitution, from which it derives its own existence, and by virtue of which alone it continues to exist and act as a government and sovereignty. It has no power of any kind beyond it; and it cannot, when it enters a territory of the United States, put off its character, and assume discretionary or despotic powers which the constitution has denied it. It cannot create for itself a new character separated from the citizens of the United States and the duties it owes them under the provisions of the constitution. The territory being a part of the United States, the government and the citizens both enter it under the authority of the constitution, with their respective rights defined and marked out; and the federal government can exercise no power over his person or property, beyond what that instrument confers, nor lawfully deny any right which it has reserved.
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> The powers over person and property of which we speak are not only not granted to congress, but are in express terms denied, and they are forbidden to exercise them. And this prohibition is not confined to the states, but the words are general, and extend to the whole territory over which the constitution gives it power to legislate.—Scott v. Sandford, 19 How. 393, 449.

The court, in the same case, says:

> A power, therefore, in the general government to obtain and hold colonies and dependent territories, over which they might legislate without restriction, would be inconsistent with its own existence in its present form.—Id., p. 448.

The attempt, by the terms of the treaty itself, to en-

large the powers of congress by conferring upon it power to determine "the civil rights and political status of the native inhabitants" of the islands is without effect. The supreme court, in the case of *New Orleans* v. *United States* (10 Pet., 662, 736), says:

> The government of the United States is one of limited powers. It can exercise authority over no subjects except those which have been delegated to it. Congress cannot, by legislation, enlarge the federal jurisdiction, nor can it be enlarged by the treaty-making power.

The court, in the case of *Pollard* v. *Hagan* (3 How., 212, 225), says:

> It cannot be admitted that the king of Spain could, by treaty or otherwise, impart to the United States any of his royal prerogatives; and much less can it be admitted that they have capacity to receive or power to exercise them. Every nationa acquiring territory, by treaty or otherwise, must hold it subject to the constitution and laws of its own government.

It may be conceded, for the sake of argument, that congress may determine the status of the present inhabitants of the ceded islands, but the fourteenth amendment fixes the status of all persons born therein after the date of cession. The court, in the recent case of *United States* v. *Wong Kim Ark* (169 U. S., 649, 703), held that American-born Chinamen of alien parentage are citizens of the United States, free from the provisions of the exclusion acts and treaties, and that congress is without power "to restrict the effect of birth, declared by the constitution to constitute a sufficient and complete right of citizenship."

Even the question of citizenship does not determine personal and property rights under the constitution. The supreme court, in the late case of *Lem Moon Sing* v. *United States* (158 U. S., 538, 547), in passing on the rights of a Chinese alien in the United States, said:

> While he lawfully remains here he is entitled to the benefit o fthe guaranties of life, liberty and property, secured by the constitution to all persons, of whatever race, within the jurisdiction of the United States. His personal rights when he is in this country, and such of his property as is here during his absence, are as fully protected by the supreme law of the land as if he were a native or naturalized citizen of the United States.

This brief review of the authorities makes it clear that the supreme court, in the discharge of its highest function, has steadily interpreted the constitution in the terms of liberty, giving full effect to its purpose to establish equality of rights for all men in all places within the jurisdiction of the United States.

The proposal, despite such a constitution so achieved and thus interpreted, to reintroduce into our system the principle of inequality of rights, the assertion of a purpose to make God's liberty a matter of locality instead of personal right, is indeed shocking. Even the assumed interests of trade cannot impart lasting vitality to a purpose whose merits may not be discussed in the presence of free men. We made tremendous sacrifices to destroy the inequality of slavery, to make the ideal of equality declared by the fathers the highest achievement of constitutional liberty. We suffered much that the union might cease to be divided, that all men within the jurisdiction of the United States, irrespective of race or color, might have equal personal rights. The argument that, having sinned against liberty in our treatment of the negro, we may now betray liberty in the person of the Filipino for a possible commercial profit, is but for the moment and to cover an awful blunder. The constitution lives as the supreme law of the land. It does not admit, what ex-President Harrison has justly characterized "a construction contrary to liberty." It can neither be amended nor long evaded to promote inequality of rights. Nothing short of equality of rights for all men as men in all places within the jurisdiction of the United States can be the purpose of American law.

Chicago, December, 1900.

# THE SUNDAY SCHOOL.

**A Scheme for Class-Study and Readings in the Bible from the Standpoint of the Higher Criticism.**

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## PART III.

## The New Testament.

**Suggestions as to an Approximate Arrangement of the Parts of the Old Testament and of the Literature of the Hebrews in Chronological Order Down to the Christian Sea.**

**I. From the Time Of, Joshua Or The Crossing Ot The Jordan To The Eighth Century.**

Song of Deborah. Fable of Jotham.
Folk-lore in the period of the "Judges."
David's Lament over "Jonathan" and over "Abner."
Book of the Covenant, Exodus, XXI-XXIII—33.
Traditions concerning Elijah.
Tre Yahwist-Elohist Documents: 850—750 B. C

**II. Eighth Century.**

1. Amos. 2. Hosea. 3. First Isaiah. 4. Micah, I—III.

**III. Seventh Century To The Fall of Jerusalem, 586 B. C.**

Micah, VI., 1—VII, 8,—altho this perhaps may belong rather to the period of the Maccabees.
The Decalogue in Exodus XX—altho some place this in the eighth century.
Zephaniah, 625 B. C. Jeremiah.
The Central Portions of Deuteronomy, 621 B. C.
Habakkuk, 615 or 605 B. C. Nahum, 697 B. C.

**IV. The Exile, 586—536 B. C.**

Ezekiel.
Deuteronomic Redaction of the Books of Joshua, Judges, Samuel, Kings.
Prophecies against Babylon in Isaiah and Jeremiah.
Isaiah, Ch. IX, XI, XXXI and XXXII.
Second Isaiah, Chs. XL—XLVIII.
Chs. II and IV of Lamentations, written in Jerusalem.

**V. Persian Period, 536—332 B. C.**

NOTE.—*The parts mentioned in the next three periods must not be taken as coming exactly in the order in which they are placed, but only as all belonging to the respective period under which they are assigned.*

Appendix to Second Isaiah, Chs. XLIX—LV.
Haggai 520 B. C. "First" Zechariah, 520—516.
"The Priest's Code" in the Pentateuch.
Compilation of the Pentateuch.
The various so-called "Messianic" Passages in the Pre-exilic Prophets.
Isaiah, Chs. LVI—LXII, about 350 B. C.
The rest of Lamentations.
Malachi and Obadiah, about 350 B. C.
A few of the Psalms.

**VI. The Greek Perior—Under Greek Influences 332—63 B. C.**

Provers. Job—about 280 B. C.
Joel, about 220 or 210 B. C.
Second Zechariah.
Jonah, about 200 B. C.
The redaction of Ezra, Nehimiah and Chronicles as one work, about 200 B. C.
Canticles. Most of the Psalms.
Ruth, the second century.
Isaiah, XXIV—XXVII, also LXIII—LXVI.
"Prophecies against the Nations" in Jeremiah.
Daniel, 165 B. . Esther, about 100 B. C.

**VII. Other Important Literature From The Greek And Roman Periods Down To The Christian Era.**

The Books of Maccabees from a Hebrew original of the last hundred and fifty years before the Christian era.
Ecclesiasticus or the "Wisdom of Jesus the son of Sirach," second century, B. C.
The "Similitudes" in the Book of Enoch, first century B. C., before the time of Pompey.
Book of Jubilees, first century, B. C.
Psalms of Solomon, 70—40 B. C.
Ecclasiastics—of the Bible—about 30 or 20 B. C. (?)

NOTE.—*It will be recognized that in the preceding lessons the author has not always kept strictly to the above scheme. It has been his desire or effort to be conservative and to let a number of passages remain, as a part of the text where they are found—until there is practical unanimity among the scholars as to the fact of their being of later origin. Opinion as to the sources of various parts of the Scriptures is now in something of a ferment. A new step appears to be taken with almost every new year. It is now asserted for instance, on good authority, that the First Isaiah did not uphold the "Inviolability of Mount Zion." It is also claimed that Jeremiah could not have supported the institution of the Sabbath. It is even doubted as to whether this latter Prophet took the complete standpoint of an out-and-out monotheism; leaving it open as a possibility that the full ethical monotheism of the latter Scriptures dates from the Exile. The unity of the Book of Ezekiel is now almost being questioned. The passage from Jeremiah which contains the language about the "New Covenant" is being referred to a much later time. The Decalogue is being claimed for the age of Manesseh in the seventh century, instead of the period of the first Elohist Document a century or more before that time. Still other passages from Jeremiah as well as from Isaiah are brought in question. But it must be remembered that the layman wishing to get a casual impression of the whole Bible may carry this analysis too far. In forming a perspective of the Scriptures as a whole it will not be such an important matter if now and then he is not quite up-to-date with regard to the exact period of some one chapter. It is well to be on the conservative side, until the problems have been more fully worked out. For this reason also the writer has not undertaken to suggest any chronological scheme for the parts of the New Testament. It may be another half century before there will be anything like unanimity of opinion on this matter among the leading scholars. At present the theories here are widely at variance with each other. This is especially true concerning the date and significance of the Gospel of St. John. The question is even discussed, also, as to whether any of the "Epistles" were by St. Paul. On the other hand, to the layman the chronological order of the parts of the New Testament is not of so much importance. There is not the same mutual dependence of the parts by a process of evolutions as with the Old Testament. We are practically sure that the New Testament grew up in the course of about one century, while with the Old Testament something like ten centuries have to be taken into account.*

## THE SOCIAL CRITIC.

The following, although from a private letter, contains nothing that need not be made public, and is too good not to be shared with the Critic's friends: "I do not share your apprehension. I believe that the great body of the American people love liberty, love justice, and love republican institutions. But the feeling which you express is a natural one. It has existed ever since the inauguration of the government in 1789. Each generation has had its own dangers and difficulties. But in the end the wisdom and good sense of the people have prevailed. I believe that they will prevail now. The duty of the patriot like that of the Christian, is 'to put a cheerful courage on,' and to trust the power in this world that makes for righteousness. Why, my friend, there were times during the Civil War when it seemed as if God had resigned the throne of the universe; but he did not resign. GEORGE F. HOAR."

* * *

A recent critic charges Mrs. Nation with "crowding God." He seems to think that there is a Providence which "shapes our ends, rough-hew them how we will," and that the duty of all reformers is to wait until God, by some inscrutable means, puts an end to evil and establishes right. There is such a thing as crowding God; but it is done by the egotist whose self-importance leaves him nothing else but himself to think of, or to see in the universe. This is a dangerous state of mind; but it does not seem to be the difficulty with Mrs. Nation. She says: "I long to see the day when all men shall be freed from the slavery of drink. My heart is bursting with the wail of outraged motherhood."

* * *

A curious censorship exists over the Boston Public Library. It seems that an unknown committee, made up of prominent women in society and club circles, has the power of accepting or rejecting books. The press generally stands in amazement at the rejection of Mrs. Ward's "Eleanor," Tolstoy's "Resurrection," Mr. Howell's "Their Silver Wedding," Sir Walter Besant's "The Changeling," and many other popular books. The Critic certainly would disagree sharply with the committee in many cases; but really is it not better that our young people have too few, rather than too many, new works of fiction? In one direction we hear of a sifting of college professors; in another a sifting of authors. In both cases a hue and cry is raised that there is an infringement on the right to be heard. We know more college professors whose labors might be judiciously suspended; and we believe that at least one-half of all new books might be dispensed with for the benefit of the public. No one has a right to be heard unless he can use good judgment as well as good English—can fill the mind as well as the ear; and build character as well as kill time.

* * *

The *Atlantic* and the New York *Nation* are engaged in a sort of duel over the qualifications of Mr. McKinley as President. The Critic is sorry to believe that whatever good can be said of the present Administration; Congress has closed without giving us a step in advance toward the close of the Philippine war; without any assured progress in the way of a Nicaragua canal; with-

out a government cable to Hawaii and the Philippines; while a commercial war has been started between the United States and Russia. However, there are some positive signs of a growing independence at the White House. Of all the charges against Mr. McKinley and his Administration, not one is more foolish than that it has failed to deal earnestly with the question of trusts.

A small volume has just been published by the Barker & Taylor Co., of New York, that should be in the hands of all those who are troubled with this problem: "The Trusts: What Can We Do With Them? What Can They Do for Us?" The Book will disabuse sane and honest readers, and do much to quiet their apprehensions.

## THE STUDY TABLE.

### Consecration.

O sweet as raindrops in the summer days—
To all the world of growing good and bloom;
O sweet as sunshine after days of gloom,
Shall dawn on us new dreams of worth and praise;
We'll stay the vanity of worn-out ways,
And send old error back unto its tomb;
The earth's great wrongs shall now receive their doom,
While we the flag of fairer freedom raise!
Here for each soul a new resolve can be,—
To live the life of truth in simple might,
And help by thought the slaves of thought to free,
And make the more of principles of right,
And have within himself the godlike power!

WILLIAM BRUNTON.

### Popular Word About the Bible.*

This unpretentious little volume cannot fail to serve a useful purpose. It is the work of a man whose experience with Sunday-school helps led him to suspect that these were not so much intended to convey the best knowledge concerning the Bible at present obtained by scientific investigation as rather the most ingenious arguments built up in defense of a demonstrably false tradition. Correspondence with ex-President Andrew D. White called his attention to "The Bible for Learners." This work of several eminent Dutch scholars so well met his needs that he decided to give its substance to the public in a series of judicious quotations. The excellent summaries of modern critical study in the books of W. L. Sheldon and Washington Gladden also proved of value to him. An interesting feature of the book is the correspondence with Dr. White that is appended to the volume. Several good portraits illustrate the book.

The technical scholar is too apt to overlook the great importance of a book of this description. Learned men easily fall into the habit of "speaking often one to another," as did the friends of "Malachi." There may be many reasons for this. Much original research still remains to be done, and the successful investigator is rewarded with scholarly reputation. Every man does not possess the power of presenting thought in the clear, beautiful and persuasive manner still fortunately demanded by the general public. The mass of men evince no particular anxiety to have their gods shattered. An aspiring young student may readily prefer the plaudits of the few who know the language of academic canon to the pelting of the mob. And an old thinker may as readily come to feel that the idols will fall some day even if no one lays violent hand upon them. It must be granted, however, that there is something unnatural in the disparity between the conception of the Bible help by scholars and the views generally presented in pulpits and Sunday-schools. The latest commentary on Deuteronomy does not even discuss the alleged Mosaic authorship. Yet its universal rejection by Old Testament exegetes necessarily involves a reconstruction of theology from one end to the other.

If a sudden revolution fraught with grave dangers to the religious sensibilities is to be avoided, and the new is to grow out of the old by a gradual and peaceful evolution, we cannot afford to wait for the idols to fall with a crash, but those who love their fellow men must gently remove the old images while pointing out the surpassing glory of the realities that take their place.

It is a matter of sincere gratification when a man of President White's integrity of character, ample scholarship and rare gifts of lucid exposition feels called upon to aid in this noble work; for his marvelously wide reading, his broad outlook upon life, his intimate acquaintance with the best equipped workers in different fields of scientific activity, and his judicial temper, render him remarkably free from the narrowness of the specialist, while at the same time capable of passing judgment on the great questions that occupy the specialist; and what is true of his work in an eminent degree is true also of the humble efforts of the author of this little book. The good sense it reveals should lead other Sunday-school teachers to seek for the truth and encourage scholars to give more freely of their treasures.

Cornell University. NATHANIEL SCHMIDT.

*ABOUT THE BIBLE. Being a Collection of Extracts from Writings of Eminent Biblical Scholars and of Societies of Europe and America. With ten photographs, two maps, and a page from the Polychrome Bible. Compiled by Charles L. Hammond. Cook & Fry, New York, 1900.

### The Life and Literature of the Ancient Hebrews*

The preacher and editor who succeeded Henry Ward Beecher as pastor of Plymouth Church, Brooklyn, N. Y., had a double object in writing this book. First he would expound the spirit and methods of the "modern, scientific, literary, evolutionary school of Biblical interpretation." Second he would show that the conclusions of this school "do not imperil spiritual faith." In order to do these things he has covered the field of the Old Testament writings, giving an interpretation at large of the books, documents and contents. That the general results of his efforts are successful his readers will admit, if we use "faith" in its large sense. But if we take it in the narrower sense of what is the faith of the church as represented by the majority of membership, the author is simply one more making the holding of traditional views of the Bible and of God impossible.

The value of a book depends upon two persons, the writer and the reader. To expound the elements of value contributed by the author is unnecessary. But after the author has done his best the work may be valuable or valueless according to the person who uses it; and this book by Dr. Abbott finely exemplifies the fact. For one who is moderately conversant with the course of Biblical criticism, who knows of "The New Bible and Its New Uses," this volume is not necessary because it is a restatement of results reached long ago, which results have been accepted by students as a stage from which to make further progress. There is a point beyond which repeated reading of the same facts ceases to be profitable and becomes waste of time. Consequently, for those who have intelligently followed the course of Biblical criticism, this volume is unnecessary. It tells nothing new; indeed, as the author avows, it is simply restatement. And if it fails, it is because the standpoint of the author is some years in the rear of the procession.

But in the "evangelical" churches and out of them there is a large body of people who either are ignorant of the contributions made to knowledge by Biblical study or fear that these contributions will swamp faith. There are intelligent men and women by the thousand who still believe that "inspiration" was con-

* The Life and Literature of Ancient Hebrews. By Lyman Abbott. Boston and New York., Houghton, Mifflin & Co., 1901. $2.

fined in time to the period between 1200 B. C. and 100 A. D., in locality to Palestine or wherever the Biblical writers happened to be, and in person to those same Biblical writers; who believe that all in the Bible is fact, that Gen. 1-3 is history, that Jonah was swallowed by a great fish specially "prepared," that Esther and Mordecai were historical personages, that the Book of Daniel is sober history, and so on. For such people this volume is valuable, provided they can be induced to read it. It is persuasive, and clears up difficulties which are in the way of acceptance of the saner views made possible and necessary by larger knowledge; it is explanatory, expounding the soundness and general credibility of critical conclusions respecting Biblical writings; it is attractive, because Dr. Abbott has put into it his undoubted literary ability. And among such readers as it reaches it will perhaps be the more effective because of what in the eyes of critics constitute its defects—its lack of recognition of the latest advances in Biblical knowledge.

Since the book has this well defined range of usefulness, it may seem ungracious to criticise it. Yet one or two things must be said. No hint is given that all of Is. 1-39 is not by one hand, and the same is true of Is. 40-66; Dr. Abbott seems to hold that The Song belongs about 940-882; he seems to imply (p. 83,) that the Mohammedan belief in the genuineness of the Koran may be misplaced, although this is conceded by all the great western scholars. The author's "fatal fecundity" in words leads him to say that "the (Biblical) writers were men of like passions as we ourselves are," whatever that may mean.

This, then, is our judgment of the book: For the well informed, it is not necessary, since nothing at all new is given; but for a very large class in the circle of orthodox Christianity it will be of great value, provided they will read, ponder, and inwardly digest. It is persuasive and pleasing, it should be popular. That the publishers have done their part is guaranteed by the fact that Houghton, Mifflin & Co. publish it. Two serviceable indexes complete the volume.

Meadville Theological School. GEO. W. GILMORE.

## Hymns In Harmony with Modern Thought.*

This is a little volume of one hundred and sixty-four selections, without music. These selections include several choice hymns in their original and familiar form. They also include some new matter and many more or less familiar hymns which appear here in changed form. Of these last some are marked as "adapted"; but others are credited to their authors without such explanation. This freedom, not to say license, in "tinkering" hymns characterizes the collection to an unusual degree. Doubtless the compiler had his reasons; but these do not always appear to the reader, and in many instances the changes are an impairment of the poetic value of the verse. Several of the selections are open to the criticism of being unduly didactic. They preach rather than sing. Science and philosophy, no less than systematic theology, impair the quality of a hymn, as such, if they intrude themselves as a primary motive instead of being subordinate to the profounder emotion behind the belief or creed, whatever it be. One reference (No. 21) will serve to illustrate our point:

Nearer, my God, to thee,
Nearer alway;
Even though thou other be
Than prophets say.
* * * * *
God is man's truthward call,
Noblest desire:
He's in life cosmical,
Love's holy fire.
Thou who art All in All,
God superpersonal,
Lead thou us higher.

*Compiled by Alfred W. Martin; 1901.

The volume betrays insufficient painstaking in the matter of editing, though some of the errors may be due to careless proof-reading. Bowring's familiar hymn beginning

Upon the gospel's sacred page,

with slight alterations and an added stanza is ascribed to Dr. Paul Carus. The familiar lines beginning

The light pours down from heaven,

is credited in the index to the same writer. Two selections from the "Dial" (Emerson's) are ascribed in the index to Emerson, though written respectively by Eliza Clapp and John Sullivan Dwight. No. 75 is ascribed to Edwin Hitch, doubtless a misprint for the late Dr. Edwin Hatch.

## What the German Workmen Read.

The New York *Evening Post* thus summarizes Dr. Pfannkuche's observations:

"He finds, for instance, that there is nearly twice the demand for books on science and pure literature that there is for books on political subjects. Apparently such a circulation as "Coin's Financial School" or the works of Henry George had in this country would be impossible in Germany. A racial tendency appears markedly in the large demand for popular books on science and philosophy. Haeckel and Darwin, for example, are in constant request. It is very doubtful if the statistics of our circulating libraries would show a similar bent for philosophy in the American workman. The novelists naturally carry the most votes. Here Zola, whose popularity diminishes, to be sure, leads all the rest. Jules Verne, who perhaps is reckoned as a scientist, is a bad second. The German classics are much read, with Heine far in the lead. Goethe and Schiller, Hauptmann and Sudermann are peers, so far as popularity is concerned. Spielhagen is in a class by himself, above the classics, but far below the sentimental and domestic Marlitt. A Leipsic library, which excludes fiction, circulates each year among its patrons of the printing trades as many volumes, chiefly poetry and the drama, as its shelves contain."

## The Dollar or the Man?*

The original of the title to this volume is evidenced on the title page by the following words of Abraham Lincoln: "Both the man and the dollar, but in case of conflict the man before the dollar." There are three introductory quotations, appropriate and strong utterances, by George Bernard Shaw, Walt Whitman, and Abraham Lincoln, all of which serve to enforce the message of the pages following. The volume consists almost entirely of illustrations, which tell powerfully their own tale. Mr. Traubel, in his brief foreword, does not mince his English. His blows strike straight from the shoulder, but evidently there is no malice behind them, though they fall with crushing weight. The point, as he puts it, is, we have reached the cross-roads. Shall we go further chatteled or free? The man or woman who sees no present social peril will unwillingly take this book in hand. These cartoons, like a reformer, will win the scorn of all carpet-knights. They will arouse the hatred of the conservative. They will antagonize the comfortable people who wish to be let alone. The dispassionate minded will be pained or converted, according to their previous enlightenment. Davenport's work is at once powerful and defective, but it tells its story. Many of the illustrations appeared originally in the New York Journal. The message of the book is, "Those who do the work of the world must enjoy its usufruct." B. G.

* The Dollar or the Man? The issue of today. Pictured by Homer Davenport. Selected and edited with an introduction on The Problem, the Cartoon and the Artist, by Horace L. Traubel. Boston. Small, Maynard & Co. pp. x, 108.

The volume is interesting as a collection made from the point of view of one who is recognized among us as a minister of much earnestness and sincerity of mind. It is also significant as an indication of the growing dissatisfaction with much of our inherited church hymnody, and as a recognition of the power and value of the hymn in our public religious gatherings. F. L. H.

## THE HOME.

### Helps to High Living.

SUN.—Temptation resisted strengthens the mind and the soul.
MON.—Not to escape temptation, but to master it, is the way to righteousness.
TUES.—The happiness that is earned lasts to make way for more happiness.
WED.—When a man shuns effort, he is in no position to resist temptation.
THURS.—To get something for nothing, in whatever way, demoralizes effort.
FRI.—He who adds not effort to power soon loses the power he had.
SAT.—A man ought to be stronger than anything that can happen to him.

—*David Starr Jordan.*

### For the Boy's Sake.

They come in from school so merrily,
Whistling and shouting with glee,
Each little man, with his boots or his voice,
Making noise enough for three;
There's always something to tell mamma,
Or something for her to see.

Perhaps it's a "real hard example,"
That will not "come right" at all;
Or maybe one's lost his pencil box,
Or swapped his knife for a ball;
Or perhaps "that horrid Johnson boy"
Fought a boy not half so tall.

Or maybe it's all about marbles—
Why! surely one ought to know
That now is exactly the season
When marbles are "all the go";
Of course one couldn't have fun with them
When the ground was white with snow.

But whatever it happens to be,—
Lessons, or playmates, or toys,
Whether great bear hugs that crush your lace,
Or deaf'ning turmoil and noise,—
The mother is blessed among women
Who is the friend of her boys.

### Patriotic.

There is a five-year-old boy in Massachusetts avenue who is of the blood of patriots. His grandfather was of both the Mexican and Civil wars, and his father was also a Union soldier, consequently the litle fellow has heard much "flag" talk in his short life and has exalted ideas of its protective qualities. He was the baby of the family till very recently, and occupied a crib-bed in his mother's room. When the new baby came Harold was put to sleep in a room adjoining his mother's, and as he had never slept alone before his small soul was filled with nameless fears which he was too proud to tell in full.

"It's mighty lonesome in here, mamma," he called the first night after he had been tucked in his little white bed.

"Just remember the angels are near you and caring for you," replied mamma from the outer room.

"But, mamma," he objected, "I ain't acquainted with any angels, and I'd be scared of them if they came rustling around, same as I would of any other stranger."

"Now, Harold, you must go to sleep quietly; nothing will hurt you."

"Can't I have the gas lighted in here?"

"No, mamma doesn't think it necessary, and it is not healthy."

There was silence for some time, and then the small voice piped up again, "Oh, mamma."

"Yes, dear!"

"May I have grandpa's flag?"

"Why, what for? I want you to go right to sleep."

"Please, mamma!" and a small nightgowned figure appeared at the door. "Just let me stick the flag up at the head of my bed and then I'll go right to sleep—indeed I will! You know the other night grandpa said at the meeting that 'under the protecting folds of the flag the weakest would be safe,' and I feel mighty weak, mamma."

He got the flag, and when his mother looked in on him an hour later he was fast asleep, with a fat little fist under his red cheek, holding fast the end of the "protecting" flag.—*Washington Star.*

### At the Necktie Counter.

"Black neckties, if you please."

Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt.

"What is it?" he said, at last.

"Black neckties. Silk."

Drummond threw a box down. The customer opened it. "These are red—and not silk," he said, quickly.

"Nobody wears black silk now," Drummond said, yawning and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No; that kind of goods went out years ago. We don't keep 'em," said the salesman, insolently.

"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railroad boss, one a banker, and the third a sugar man—all of them millionaires."

"A lucky family! How was that?"

"They all had capital to start with. The man with capital wins out every time."

"Perhaps you have neckties—black silk?" the old man said to Sanders. He had been lingering near the counter.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I am afraid I am giving you a great deal of trouble," said the old man, kindly.

"That's what I'm here for," said the salesman, pleasantly. "I'm sure I shall find them."

The box was found at last and a necktie of the right width chosen, wrapped and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were written the words, "Civility and efficiency are capital as well as money. You will fail because you have neither."

"Who was the old bore?" demanded Drummond, in a fury.

"It was John Colton, the silent partner of the firm," said one of the men.—*Youth's Companion.*

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## THE FIELD.

*"The World is my Country; to do good is my Religion."*

### Ten Commandments.

*It is right:*

I. Love.

To love everybody a little and some people a great deal.

II. Faith.

To trust the God who made us, is good and will not forget us.

III. Obedience.

To obey those who have the right to hold themselves responsible for us.

IV. Hope.

To look on the bright side of things and keep a good heart up.

V. Courage.

To dare do whatever we think we ought to do.

VI. Cheerfulness.

To express our good, happy feelings, not the others.

VII. Prudence.

To use our intelligence to avoid trouble.

*It is wrong:*

VIII.

To hate or hurt anyone, except for a greater good; to be mean and selfish; to be unjust.

IX.

To tell lies, except when people ask what they have no right to know.

X.

To do anything dirty, or ugly, or intemperate.

—*Richard Hovey.*

### Foreign Notes.

DEPENDENT CHILDREN IN FRANCE.—In view of the widespread interest in the problem of the dependent child among us, the following account—necessarily much abridged—of the work of the Department of Public Assistance in France may be welcome. The original is from the pen of Mme. Gevin-Cassal, one of the departmental inspectors whom we have already had occasion to introduce to UNITY readers. It appeared in the *Signal* of Geneva..

Mme. Gevin-Cassal takes up one after the other the various objections raised by the uninformed or the prejudiced against the work of the department. Every child, she says, when deprived of its natural support either by death or abandonment actual or moral—the latter term covering the cases of those whose parents have been legally declared unfit for the care of their offspring—is sent to the department where it was born, if it be not already living there. Each department has at its capital or chief town an inspector of public assistance, who

To walk in love and faith from hour to hour,

becomes the guardian of the dependent child and by whom it is placed with a nurse or guardian to remain until thirteen years of age, at which time it enters on some apprenticeship or is placed as hired help on a farm. From the time it reaches school age such a child is sent to school, not merely with as much regularity as the children of the family in which it is placed, but more regularly, and this even at times when work is most pressing, because all these guardians keep well in mind that clause of their contract which specifies that if children are not sent regularly to school deductions will be made from the allowance paid the guardian, and in case of backsliding the child will be withdrawn and nothing paid for the current quarter. In many departments, moreover, premiums are paid not only to the assisted children who pass their primary examinations successfully, but to their teachers as well and to the guardians who have been deprived of their services during the hours given to extra studies. This explains the fact that in many villages it is the assisted children who pass the best examinations. The premiums amount to from five to ten dollars apiece; in the department of Upper Savoy, for instance, child, teacher and guardian each receive $10. Furthermore, all teachers are required to send the departmental inspector a statement of the attendance and standing of assisted children at the close of each quarter; and prompt action is taken if the attendance is not what it should be. Though the allowance paid to guardians is small it is exceedingly welcome in the rural districts, where ready money is not otherwise abundant.

So much in answer to the charge that the Department of Assistance brings up its children as an inferior class without the benefits of education. To the criticism that even so they are forced into one line of work, that of agriculture, and not allowed to develop their natural inclinations, the reply is made that teachers are expected to report to the inspector any special aptitude shown by the child, and the inspector after investigation of the case enters the child in competition for a scholarship at a lyceum, professional, or other school as the case may be, or apprentices him to an employer in the trade toward which he inclines. Quite a list might be made of children who have in this way risen from the ranks, the greater number, however, *prefer* to remain in the village.

Another objection sometimes raised is that the city-born children, those from Paris particularly, are of keen intelligence, but physically delicate and not suited to the demands of country life and labor. Statistics prove, however, that fully three-quarters of the poor little city waifs are saved and strengthened by transference to the country environment, and the one-fourth consists of poor little victims of hereditary taint: syphilis, tuberculosis and alcoholism, etc.

To the claim that the earnings of these children after they are 18 are much less in the country than they would be in the city, the answer is that the necessary expenses and the temptations are correspondingly less, and that the amount regularly set apart as savings from their allowance amounts by the time they come of age to a sum forming a very respectable dowry for a girl and sufficient to enable many a boy to rent a little farm for himself. This statement is supported by tables from official returns of various departments showing a bank account of from $80 to $200 or more to the credit of the departments wards on coming of age. This in contrast to the dependents brought up in conventual establishments who leave it on coming of age without a cent and with no adequate training for self-support. Another advantage of this savings system regularly maintained is the training in systematic economy given to the child from so early an age that it is not likely to be forgotten or abandoned in later life.

M. E. H.


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